THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies" (Ps. 18: 1-3).

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THE "MORMONS" BELIEVE IT.

Goodwin's Weekly, published at Salt Lake City, says there has just been held another semi-annual conference of the "Mormon" Church, and that communicants came from the ends of the earth to attend it.

"They had all the way from eight to ten thousand people in the Tabernacle at last Sunday afternoon's meeting. Have we any church gathering in any of our non-'Mormon' denominations that could or ever did gather that many people together?

"I stood on the south side of South Temple Street when the afternoon audiences were breaking, and looked at the masses of human beings that filled the wide street, that filled the still wider Temple Square, and still filled a good many spaces in the Tabernacle, the Assembly hall, and the Barrett hall, and I asked myself if we had any orators in any of our churches who could draw that number of people—of all ages."

These various auditoriums have a capacity of many thousands.

"They had sat for more than two hours in every one of these meetings. And, they weren't deceived into assembling. They knew what they were going to get. They have been getting its like for over eighty years. They were advised they would be expected to sit through to the end, whenever that might happen to fall. They knew there would be a good many babies over the house, and that babies cry. 'Mormons' of all ages are acquainted with the habits of babies. But they came, and they stayed, and they looked as happy and as healthy as you and I do when they came out.

Can you recall any time when our young people went from our churches AFTER a two-hours' service?

"And they didn't have any impassioned eloquence to hold them, either. In all the list of speakers at all the 'Mormon' conferences I have attended—and that is more than most non-'Mormons' have experimental knowledge about—there isn't a man with what you would call the gift of eloquence."

He says, "Like Marc Antony, they are plain, blunt men and they 'speak right on.'"

"Now, don't weary in listening to all this. Some of you have been fighting 'Mormons' all your lives. Some of you have made a practice for years of eating a 'Mormon' for breakfast every morning. Some of you old soldiers regard it as a shame to belong to the same Grand Army that includes 'Mormons.' Some of you preachers have been devoting the best years of your life, and the best strength of body and brain to the denunciation of 'Mormons.' And you talk to just about enough nines for the great game of baseball. Maybe I better say basket ball, for most of your congregations have been made up of women. You couldn't do business on the men that attend."

The man, though a non-"Mormon," speaks the truth plainly and simply as he has found it.

"Another thing. For years I lived right across the street from a 'Mormon' meeting house; and five nights of every week that house was filled with people. They were different people, usually. It rarely was the same audience, because the purpose of the meeting was directed at different phases of the work they had to do. They sat through two hours at every session. They kept order, they listened. They didn't hurry away, as if the fishing had been suffering for them. They lingered about the door, as if it were more or less dear to them. They met each other with all the evidences of loving delight. Our churches were dark from Sunday till Wednesday, and then nine out of ten attendants were women and girls. And then they were dark from Wednesday till Sunday again. Dark, and locked—with the exception of Catholic sanctuaries. I understand they are always open, and expressive of welcome to any member of the faith who may want to pray."

Then he asks, "How do you account for it?" and the explanation.

"This is my explanation—chiefly: The 'Mormon' boys and girls believe their parents are in earnest. You might think that over."

"I have heard it put on the ground that the 'Mormons' were ignorant, and didn't know any better. But when I looked at the 'Mormon' crowds last week, when I saw them in hotels, when I listened to them in conversation, when I saw the clothes they wear, when I saw them handling their forks in their restaurants, by jing it made me wonder with whom of our people we were going to compare them if we get the verdict that they are ignorant. Ignorant of what? Why, about half these 'Mormon' young

men have spent years in foreign countries, have two or three languages, and know more about the world than nineteen out of twenty of our boys. And when they are at home they live as well as we do. Ignorant? Get away from it. That isn't the reason. The reason must be that they believe it."

There perhaps might be another reason why these things are true. The "Mormon" boys and girls believe themselves in what they are doing. They do not depend entirely on their parents for the belief.

Let Protestantism answer the following question:

"Can we get our boys and girls into meetings in like numbers with them? Can we get mixed congregations into our churches? Can we make religion so great a part of the life of our people as they make it in theirs? Do our children know the Bible? Do their parents know it? Would our young people flinch if the mention of Christ were made in their presence? Can we make our religion the vital, living, pervading influence in the lives of our people that they do in theirs?"

Now, Mr. Objector to the "Mormons" and their faith, why are your churches not filled with men as well as women? Why do your young men and your young women remain away from your religious gatherings? Why the lack of earnest interest? This non-"Mormon" has placed the question squarely before you, and will you answer it? Can you answer it?

Every writer of business advice tells us that we cannot expect to have success unless we believe with all our hearts what we are working at. No man expects to meet with success unless his energy is all centered in the object of his search.

So, enthusiasm has been one of the cardinal principles of practice among the "Mormons." Whether it has been in building cities, canals, roads, industries or religion, it has always been the same. Their temporal affairs have been a part of their Sunday worship, and their worship has been a part of their temporal affairs. The two, if indeed there be two, have been inseparably connected.

But what is more religious than the sanctity of the home life, and the every care and effort to hold the home together?

Yes, "Mormons" believe it with all their mights, and that is what has made the difference.

When the pulpiteer can recognize the laws that maintain the home, and gather about it every necessity and comfort of life, as a part of Sunday religion, the churches will be fuller; young men, and older men will be more active in your circles.—*Liahona the Elders' Journal.*

"THE good word which I have heard and not fulfilled, which I have known and not loved, which I have believed and not observed, will rise up in judgment against me."

SALVATION.

In view of the fact that there are many cults and creeds among men to-day, it is only natural for man to stop and consider just what is expected of him in this earthly life. Many and conflicting are the ever increasing number of theories advanced by theologians as to the mission of man in this sphere of life, and God's purposes in respect to man's life after he has left this scene of probation.

One must admit that to the pagan or the Jew, Christianity, represented as it is by hundreds of sects, is in itself a mystery impossible to comprehend by the trained, logical mind. Imagine, too, if you can, the problem that must confront the converted pagan when he steps into the fold of so-called Christianity, and finds a multiplicity of sects and dogmas; all claiming to be divine, yet opposed to each other, where he had hoped to find unity and assurance of eternal salvation.

So little do they understand of the gospel, and so thoughtless are some that they are willing to stake their soul's salvation on a single passage of scripture, taken quite apart from the context of the quotation and the spirit in which it was uttered by our Lord and Savior, Jesus Christ. It can easily be seen that the error of thus interpreting the word of God is the primary cause of the divided state of Christianity to-day. The trouble has been that men have formed their own opinions, and then wrested the scriptures to suit their warped conceptions of their meaning, instead of submitting themselves to the spirit of the revelations of God.

When Peter wrote his second epistle to the saints who had received the gospel, he, no doubt, had heard of those who had "crept in unawares," and were placing private interpretations on the word of God. His words are applicable to the whole canon of scripture, for he says: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II. Peter 1: 20-21).

With this rule in mind and with all prejudice and creeds of men thrown to one side, let us consider the word of God in its true light. On the occasion when Jesus was explaining the gospel to Nicodemus, among other things He said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). What we are concerned about to-day is: what does the word "believe" mean? Can we ascertain the meaning of that scripture as Christ understood it when He uttered it?

Granted that it is a fact that a real belief in Christ is all that is required of us in order to gain salvation and exaltation in His kingdom, how are we going to tell when a person "believes"? Christ tells us, "He that believeth on me, the works that I do shall he do

also; and greater works than these shall he do; because I go unto my Father" (John 14: 12). According to this scripture works must accompany belief. He also emphasized this doctrine when He delivered that wonderful sermon on the Mount. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). The works which Christ mentions could mean nothing more nor less than compliance with His teachings. We have thus a very safe way to tell just what He meant when He used the word "believe."

Again, let us follow Him in His ministry, and get the significance of those beautiful words, "Come, follow me." Thus the grand doctrine of preaching by example was put into effect when our Lord was ministering unto those whom He met from day to day. Its application to others was illustrated on the occasion when the rich young man asked the Savior what he must do to gain eternal life, and was told last of all to sell all that he had and to come and follow Jesus. The young man had kept the carnal commandments of Moses even from his youth; but when he was told to consecrate all his wealth to charitable purposes, he faltered and went away sorrowful. Let us think over the above passages of scripture and compare them with the "belief alone" doctrines of to-day.

Do not present conditions of Christendom indicate very plainly a universal apostasy, and a corruption of the principles of righteousness as taught by the Savior and His apostles. One may hear on every hand: "Believe on the finished work of the Lord." John tells us that just before Christ gave up the ghost He said: "It is finished." Modern theologians have taken great pride in referring to this statement as meaning that all was then completed in the mission of Christ; and also for the salvation of each individual on the earth. As a matter of fact, the work of Christ was not finished when He uttered those words. His mortal life was ended, and He had drained the dregs of that bitter cup; but oh! the glorious things He accomplished after that time! How incomplete would have been the mission of Christ if He had ceased to work when sectarianism would have us believe it was finished. After that time Christ opened a gospel dispensation to those spirits in prison (I. Peter 3: 19) who were disobedient in the days of Noah. He demonstrated to the world, three days after His crucifixion, that the doctrine of a literal resurrection of the body and spirit was true by appearing to the apostles with His resurrected, immortal body, showing unto them His hands and feet which were pierced with nails only a few days before. He walked with them, ate with them, and talked with them for forty days, at the end of which time He ascended into heaven, leaving this last exhortation with them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16).

That there is something for us to do each day of our lives in order to gain salvation is proved by the spirit of the scriptures in every part. Even more so is it proved when we look at the character and life of all the prophets of God in every age and dispensation of the gospel. Let us voice with the psalmist, "Righteousness exalteth a nation, but sin is a reproach to any people." If these things are always kept in mind and lived accordingly, then at the time when we are called to the great beyond, we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II. Tim. 4: 7-8).

Ipswich. BYRON MENDENHALL.

WHAT IS LEFT.

THE ancient Roman writers tell us that in the reign of Tarquin, the Roman king, a woman appeared before him offering nine books for sale. The king refused to purchase them; whereupon she went away and burned three of the books, and returning, demanded the same price for the remaining books that she had asked for the nine. The king again refused to purchase. The woman went away, burned three more of the books, and came back, asking for the three the same price which she had before asked for the nine and the six. The curiosity of the king was excited; he purchased the books; and the woman vanished.

These three books were preserved with the utmost care. They were the Sybilline Books, which were regarded as sacred, and were said to contain the destinies of Rome. What the books which were destroyed contained, no mortal knew, the king could only make the best use of those which remained.

We occupy a somewhat similar position. Certain opportunities have been given to us; we have neglected them, and they have passed forever beyond our reach. Others are offered; we hesitate, and these are sliding from our grasp. We have spent much, lost much, and wasted much, both of time and opportunity; only a little remains. That little is of priceless value. What shall be done with it? Shall we still neglect our privileges? Shall we waste what yet remains to us of life, of time, of opportunity, of wealth? or shall we seize upon the fleeting things which are within our grasp to-day, and make the best possible improvement of them as they fly?

A little while and we shall be gone. The present is our hour of service, our hour of obedience, our hour of opportunity and privilege. To-day we may fight the good fight of faith, endure the conflicts of time, and win those rewards which shall crown us for

eternity in joy unspeakable and full of glory. "Behold, *now* is the accepted time."—*The Armory.*

POLITENESS.

TRUE politeness is ever an indication of good breeding. With some people it's innate, with others it's acquired by cultivation, but, however it comes, politeness, if continuously practiced, will exert a powerful influence for good upon one's whole life. Success in any given undertaking may possibly be gained without it, but with it, success achieved will be more distinctly marked with the element of permanency.

It's the distinguishing line separating the gentleman from the boor. Like a magnet, politeness attracts notice, wins respect, elicits admiration and strengthens friendships; while, conversely, rudeness repels, annoys and arouses a feeling of disgust in the minds of those who are refined and cultured.

The boy, or girl, who maintains an attitude of politeness to his father and mother, showing a thoughtful consideration in every movement, giving ready obedience to their slightest wishes, and asking and answering questions in a soft, gentle but sympathetic tone of voice, is greatly to be admired and will undoubtedly make his mark in the world. It follows as "the night, the day," if he is thus polite with his parents he will be also with his brothers and sisters and with people generally.

Our Savior is the great examplar, and a careful perusal of the four gospels leads one to believe that His life was adorned with this admirable gift. He was ever thoughtful, tender, sympathetic and loving towards the poor and needy and those who were in any manner afflicted. They who appealed to Him in faith were not turned away unanswered and disappointed. His divine teachings, so considerate, so impressive, so fully adapted to the needs of the soul, could only come from a great heart and a gentle nature and leave no doubt in the mind that Jesus was truly polite in His intercourse with men. That little children should follow in His footsteps and become like Him is a consummation much to be desired, and would be commendable and praiseworthy in all.

It was a spirit of wisdom that prompted the sage to say: "A soft answer turneth away wrath."—PRESIDENT RUDGER CLAWSON.

"THE world has no room for cowards. We must all be ready somehow to toil, to suffer, to die. And yours is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout your coming when you return from your daily victory or defeat."—ROBERT LOUIS STEVENSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 10, 1913.

EDITORIAL.

CONCERNING THE BOOK OF MORMON PLATES.

(*Concluded from page 428.*)

RESUMING remarks relating to the matter of the public exhibition of the original plates of the Book of Mormon, it is observed that their sacred character constitutes a valid objection against their use in any such manner, or for any purpose whatsoever. The Bible is not silent respecting the difference which God requires mankind to observe between things which are hallowed, and others that are profane or common. We are not informed of the degree of difference which must exist in our feelings and actions in this regard; but from the inspired history of the Jews we learn that it was so great that some of the things which were associated with their religious life and worship, were not to be viewed except occasionally by the most faithful of God's representatives. Who would not condemn as a gross and unwarranted sacrilege the public display of the tables of stone, for instance, upon which the ten commandments were written by the finger of God? Who would not feel that the religious sensibilities of a people were sunk to a low ebb should they consent to have such a sacred instrument as the Urim and Thummim exposed to be handled by multitudes of fault-finding sinners, or exhibited where the stench of whiskey, the mists of tobacco smoke and the fumes of sin generally would defile them as with the reek of death.

The plates of the Book of Mormon were made under the express command of God. The records upon them were written by the inspiration of God, and they contained the gospel of Jesus Christ in its fulness, and were thus trebly hallowed as the work of the Almighty. They were so holy in His sight that He purposed never to let them become dimmed by the flight of time. They were consecrated to the accomplishment of purposes which were of special Divine importance; and angels were appointed to keep watchful guard over them for centuries. There is nothing which we can think of of a like character that is of a more sacred nature than those plates; and should such things be displayed to the curious gaze of a single debauchee, blasphemer, infidel or despiser of God's law? No. A thousand times, no; and had Joseph Smith failed in any way or manner to manifest a just appreciation of the sacred character of the Book of Mormon plates, the whole world would have

condemned him as a person unworthy to be entrusted with the holy things of God, or to minister in a sacred calling as His chosen representative.

The spirit which animates the minds of those who make a demand for the public display of the Book of Mormon plates, is the same as that which leads men in general to make use of any argument which they can turn and twist into a weapon of assault against this work. They do this regardless of the fact that, in so many instances, the blows are struck wildly, and have just as much effect against themselves as against us. It is so in this case. If it is a sensible objection that no one should believe the Book of Mormon, as a divine record, unless the plates on which it was originally written are displayed to the people, why should we not also say that no one should believe the Bible unless the original manuscripts on which the different parts were written are produced and exposed to public gaze? Who is demanding that the gospel of Jesus Christ as taught in the New Testament should be established as divine by a view of the original writings? Who does not know that the ten commandments are divinely obligatory upon us though we have never seen the tables of stone upon which they were written? There are other ways by which we may arrive at a satisfactory conclusion, acknowledging the divine inspiration of the teachings which these records contained, and the same may be said respecting the divinity of the Book of Mormon.

We should not attach too much importance to questions relating to what the Book of Mormon principles were written upon, nor in what language, nor how the plates were preserved, nor where they are now, but pitching upon the *translation* of them as given by Joseph Smith, judge of their source and character—of their religious principles—by the acknowledged standard of God's word as found in the Bible, and the effect they have upon men's lives, when faithfully observed. Upon these grounds we defy the world to show that the Book of Mormon is not in harmony with the accepted word of God, or that any one who obeys the Book of Mormon precepts and commandments is not elevated in character, and who does not practice every virtue which the gospel enjoins, or eschew every evil which its teachings condemn. There are thousands of people who have pursued this, or a similar line of rational investigation, and have become thoroughly convinced that "Mormonism" is true, though they have never seen the plates.

The Book of Mormon is rejected and scoffed at by the vast majority of mankind in Christian lands as unworthy the belief of intelligent people, and it is the height of folly for any one to assume that the exhibition of the original plates, upon which the alleged false and abominable doctrines of the Book of Mormon were engraved, would change these views in a single instance, and make any one confess that what he has so generously abhorred is,

after all, the word of God. The opponents of God's work would not act in this manner. The confession would be too humiliating to their pride.

It may be asked in turn why is it then that the "Mormons" themselves attach so much importance to the testimony of the eleven witnesses, Joseph Smith himself making the twelfth, who did view plates, handling some of the leaves personally, or, in the case of other witnesses, being shown them by the ministration of an angel. To this it is replied that there is no need for a continuous theatrical rehearsal of the evidences that pertain, for example, to a case in our courts in order that we may feel assured that a just verdict was rendered by the jury which tried it. Further, the affirmation of these witnesses to the existence of the Book of Mormon plates is not all to which they testify. Three of them, Oliver Cowdery, David Whitmer and Martin Harris affirm that they not only saw the plates, but that God by His own voice confirmed the correctness of the translation of the records. Who is there so obtuse in intellect as not to perceive the *dangerous position*—the TRAP we are willing to let every rabid anti-"Mormon" call it—which "Mormonism" assumed, or set for itself, when it made such a claim as that. Who does not see that the truth of this work is not, by this course, made dependable upon a view of the plates, but upon the authenticity of the Book of Mormon HISTORY, upon SCIENTIFIC truth also, as well as upon the harmony of its principles with those of the Bible—with every truth in the whole universe of God. This gives the anti-"Mormons" the whole world over a wide range from which to collect evidences in their attempt to show that that work is false. What more in reason can they demand?

How much more effective it would be to disprove the Book of Mormon on historical or scientific grounds, than it is to berate as fools those who accept it as true? If the Book of Mormon can be overthrown in respect to its claims as an inspired record, as untrustworthy, historically or scientifically, the foundation of this work will be demolished, and the "Mormon" elders will leave these lands and return to their homes. Why is not the work of showing the alleged falsity of the history of that record undertaken? Why not send a scientifically equipped expedition to America, and from the ruins of those vast, ancient cities of which the Book of Mormon speaks, try to dig up a few testimonies to disprove the authenticity of that work? If Joseph Smith was an impostor all his work is false, and the labor of making clear that fact with a lot of alleged historical and scientific rubbish on hand ought not to be very difficult. Why is it not done? and echo answers why?

But it is objected that the witnesses to which reference has been made are not sufficiently numerous—that the people now living know but little about their character for veracity, and as a consequence their testimony is not conclusive. It would be well for

us, however, not to deceive ourselves with the idea that there is nothing conclusive to be learned from the facts in the case just as they stand. Joseph Smith himself, with the other eleven witnesses, if not sufficiently numerous to satisfy the demands of every one are, however, just as numerous as the jury which will sit upon our individual cases if we are ever haled before a court where the issue of our life or death is at stake. The Almighty apparently made the quorum of witnesses—the jury—in this case as large as that to which men, by their own laws, are willing to commit their dearest interest, in order that the objection under consideration might not have a semblance of reason upon which to rest. They are just as numerous as the quorum of the twelve apostles whom Christ sent forth to be especial witnesses for Him in all the world, and scattering as they did over a wide area of country to bear their testimony, not many people could hear more than a few of them at the best.

Respecting the objection that we do not know enough about these men—these witnesses—to be able to say that they were good and true men, and that what they attest is thus worthy of belief, we say, let this be granted, yet we all know that men are true or false—men of integrity or creatures of dishonesty, as the case may be. If we look upon them as being true in this case, that should settle the matter with us, and we need not bother ourselves about getting a view of the plates. If we regard them as untruthful, there are enough of them—twelve—to let us see that the alleged fraud of "Mormonism" was spreading very rapidly in the earliest days of Joseph Smith's career; and we know enough about human nature to be perfectly assured that if they had any guilty knowledge concerning the Book of Mormon plates, they could not keep it locked up in their own hearts for a lifetime. Sooner or later it was bound to come to the light of day. On the ground that Joseph Smith was an impostor, he, in the very beginning of his work, let eleven men know it, and can we think that they would not have followed his example, and have communicated their knowledge of the non-existence of the plates to a few confidential friends, also, and these, in their turn again to others, until the whole world would know just how the matter stood. But we—friends and foes of this work alike—are waiting for the first disclosure that can implicate Joseph Smith as the perpetrator of a fraud upon those eleven witnesses, or in conjunction with them. Oliver Cowdery, David Whitmer and Martin Harris all left the Church, but they never denied the testimony which they had given to the world, and it is worthy of our serious consideration that in all the infamous attacks which our enemies have made upon us, they never have claimed that these men did deny that they had seen the plates, and it is too late in the day for them to set up any such plea now.

Here we digress to say that this Church sends into foreign fields as missionaries—right from Utah, the most of them—scores, hun-

dreds and thousands of young men who are without experience, unsophisticated in the ways of the world. Many of them have never been on a witness stand in any court; have never had to answer the penetrating, searching questions which learned lawyers and divines are capable of asking, and if our enemies believe that there are GUILTY SECRETS CONNECTED WITH "MORMONISM," why do not some of these experts get the facts from our untrained missionaries as soon as they land on a foreign shore? If this brilliant idea has not occurred to our enemies before, they are now welcome to make all out of it that they can.

Returning to our subject, we find that Joseph Smith claimed that the plates were delivered to him by an angel. That a view of them could not have the remotest effect in establishing that fact must be apparent to all; and it is, therefore, manifest that some questions relating to them could not be solved by a public exhibition of them. It would not do for us to take the ground that anything and everything written on gold plates in curious, hieroglyphical characters comes to earth by angelic ministrations, or is sacred and divine. If we do not assume this senseless position, how could we tell from a view of them that the "Mormons" had not manufactured them? Such a thing might be done.

If they had been placed on exhibition in the early days of the Church, do you think that an examination of them by the most learned Egyptologists of the times would have been of any avail to assure us with certainty whether the plates were written in *reformed* Egyptian or not? The world has had some examples of the ancient American system of hieroglyphical writing in its hands from before the founding of this Church, and all the while the savants of Egyptology were declaring that the ancient American system did not resemble the Egyptian in any particular —that the two systems are wholly unlike. It now transpires that the Bureau of Ethnography at Washington has found that the characters are alike, to some extent, and what is of far more importance, as establishing a common origin, that they have the same significance. Egyptologists who know no more of the ancient American hieroglyphics than these facts disclose, are not competent to tell us whether the Book of Mormon plates were written, not in ancient Egyptian, but in a reformed system based on it, as the Book claims for itself.

If the learned men of our times would not be competent to decide this question relating to the characters on the plates, none of the common people surely could.

Then, too, how many of the latter could afford the time to make a journey of hundreds or thousands of miles in order to get a view of them? How many would have the money to spare to make an investigation of this kind? Further, no matter how we may view this question, it is impossible for us to dispense with "Mormon" testimony on some of the points involved. If that be rejected as

to the actual existence of the plates, so it would be that the plates were given into the custody of Joseph Smith by an angel, that they were not manufactured, that they were written in reformed Egyptian, that they were translated correctly, etc., etc., and we are landed back at the relative positions which this Church and the world occupied in the beginning.

There is no reason in demanding a view of the plates when, as we have already remarked, the "Mormons" have no possible chance to escape from their allegation that the voice of God has approved the translation of the plates as found in the Book of Mormon. Let our enemies prove that that work is not trustworthy, and the day against us is won.

T. W. B.

IS IT A SIN TO USE TOBACCO?

WHY not? Using tobacco is an expensive and *wasteful* habit, tobacco costing more than bread; and is not needless waste a sin? What right have Christian men to waste the Lord's money in useless and expensive indulgences? What right have they to burn up that which might feed and clothe the suffering poor?

The use of tobacco is certainly *needless*, for many do without it and are none the worse, many who once used it have abandoned it to their great advantage, and the civilized world got on comfortably without tobacco from the time of the creation down to the discovery of America, when white men learned the nasty habit of the naked savages, giving them in return the devil's fire-water to ruin them body and soul.

Tobacco using is an *uncleanly* habit. The miserable weed nauseates those learning to use it, and makes those who continue to use it an offense to decent people among whom they mingle. A tobacco-using minister going to the bedside of a delicate invalid, supposes himself to be ministering Christian consolation, when in fact he ministers only nausea and disgust. Many a tobacco-using clergyman will fill a room with a stench which is as far from the odor of sanctity as darkness is from light; and as for the smoke of tobacco, if the smoke of the bottomless pit is any worse, let us pray to be delivered from it.

Tobacco using is an *unhealthy* practice. Thousands doubtless are in their graves to-day who might have been alive and well if they had only let this poisonous drug alone. There is now and then a dyspeptic old glutton who thinks that tobacco does him good, and that he cannot digest his food without it; just as there are men who think that they cannot do without strong drink. But if such men were put on short allowance for a little while, and made to earn the little they did eat, their stomachs would soon take care of a reasonable amount of food without the aid of this

narcotic, as multitudes of men can testify who have quit their pipes and report themselves all the better for their abstinence.

Tobacco, like other narcotics, holds men with a grasp which they do not anticipate or realize. Any healthful article of food can be dispensed with without inconvenience. A man who has eaten bread, or potatoes, or beef for years, can omit any one of these articles and substitute something else in its place without uneasiness or difficulty; but when men are deprived of tobacco they are wretched, miserable, sick, and savage, and almost insane. This is the case with all unnatural appetites. They become tyrants and drive their slaves headlong to ruin.

Is it not time for Christians to shake themselves clear of such an unnatural, expensive, unhealthy and disgusting habit? Is it not time for ministers of Christ to purge themselves from all such filthiness of the flesh and spirit, and be clean and decent, rather than dirty and disgusting? A man who prays to the Lord for a clean heart, ought to see to it himself that he has a clean mouth.

The evil example of tobacco using is most reprehensible. It is easier to lead the young astray than to guide sinners back to paths of virtue and obedience. Bad examples live when their authors are in their graves; hence Christian men, for the sake of their children, and the children of others, should abjure this evil habit and be clean. Nothing that defileth can enter the heavenly city, hence we judge that pipes and cigars will be left outside the gates.—*The Safeguard.*

FROM THE MISSION FIELD.

Change in Conference Presidency.—Elder Thomas E. Briggs has been appointed President of the Irish conference to succeed President Samuel H. Cornaby, who has returned home after performing a faithful mission. President Briggs' address is 14 Thorndale Avenue, Belfast, Ireland.

Baptisms.—A baptismal service was held at Colchester (Norwich conference) on June 18th, 1913, and another on June 25th, 1913, when altogether four souls were added to the fold of Christ. Elders John L. Nelson and Willard Bennion officiated.

On Saturday, June 28th, 1913, at Middlesboro' (Newcastle conference), one soul united with the Church by baptism. Elder William H. Breeze officiated.

At New Brighton Sands, Liverpool branch, on June 30th, 1913, one soul was added to the Church by baptism. Elder William H. Stayner officiated.

A baptismal service, at which eight people were initiated into the fold of Christ, was held in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), on Sunday, June 29th, 1913. Elders William Burrows,

Samuel D. Wilstead, Leland F. Pilkington and David H. Cannon officiated.

District Meeting.—Two interesting sessions of a district meeting were held in the Bradford branch (Leeds conference) on Sunday, June 15th, 1913. President Melvin J. Benson and five traveling elders were present. Elder William D. Hoover showed the necessity of baptism, using Matthew 3: 13-15—the baptism of Jesus—to substantiate his claim. Elder George C. Lund elaborated further upon this subject, explaining the necessity of having this ordinance performed by men having authority to act in the name of Christ. President Benson admonished the saints to cease judging and finding fault with their neighbors, explaining that a true Latter-day Saint suffers a wrong rather than commits one. Elder T. J. Peck bore a strong testimony to the truthfulness of Joseph Smith's mission. Elder William W. Seare spoke on the Holy Ghost, and cited scriptures to show that it was promised to all by the Savior (Mark 16: 17; John 14: 15). Elder Irwin S. Noall spoke of the promise in the Book of Mormon that all who read it with a prayerful heart shall receive a testimony of its authenticity. Sisters Alice and Lucy Yates, May and Sarah Ann Robinson, Edith Phillips and Louie Metcalf sang a double trio, "We ever pray for thee." Sisters Flo and May Higgins, Elders George C. Lund and William W. Seare rendered the quartette, "Yea, though I walk." There were one hundred and twenty present at the evening session.

Farewell Socials.—A farewell social and entertainment was given at "Deseret," South Tottenham, London, on Tuesday evening, June 24th, 1913, in honor of Elders E. G. Chamberlain and M. H. Kirk, who are returning to their homes in Zion. The evening was made pleasant by the rendering of a program, and by those present indulging in games. On behalf of the members of the North London branch and choir, Elder Chamberlain was presented with a beautiful baton and a music case. All left feeling they had had a good time together.

On Saturday, June 21st, 1913, a farewell social was held at Provident Hall, Rochdale branch (Manchester conference), in honor of Sister Phyllis H. Peart and family, who expect to leave for Zion on June 28th, 1913. Sister Peart and her son and daughter have been held in the highest esteem by saints and elders alike wherever known. The program for the occasion was practically furnished by outside talent, and the items—some twenty-four in number—were rendered with much credit. Refreshments were served; and some beautiful presents given to the departing family.

A farewell social in honor of Brother George Waite, who left for Zion June 28th, 1913, was held in the Leeds branch (Leeds conference), Wednesday, June 25th, 1913. An interesting program was

rendered, and all had an enjoyable time. Brother Waite was presented with a useful present by the elders, saints and friends.

A successful farewell social was held in the Loughboro' branch (Nottingham conference), Saturday evening, June 28th, 1913, in honor of Elder Walter J. Hallam, who has been honorably released from missionary labors in this land. An excellent program was rendered, after which refreshments were served. A suitable token of esteem, from the saints and friends of the branch, was presented to Elder Hallam.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XXII.—Events Preceding the Martyrdom.

Textbook: One Hundred Years of Mormonism (Evans), pp. 330-44.

I. Political Snares.

(a) False charge against Joseph. (b) His unfortunate agreement with Cyrus Walker. (1) Results. (c) Protests against "Mormons" holding office. (1) Infamous resolutions. (2) Acts of violence against the saints.

II. A United States Presidential Year.

(a) Candidates for the presidency in 1844. (b) Joseph communicates with each. (1) Replies—Clay and Calhoun. (c) The Prophet becomes a candidate. (d) Reasons for it. (e) His able paper on state affairs. (1) Opinion of Josiah Quincy concerning it.

III. The Judases Conspire.

(a) Organization of conspirations. (b) Their horrid oath. (c) Evidences of plot against Joseph's life. (1) Affidavit by (a) M. G. Eaton. (b) A. B. Williams.

IV. The Nauvoo Expositor.

(a) Character. (b) Order of city council relating to it. (c) The Expositor press destroyed. (d) Warrants sworn out. (e) Military forces assembled. (f) Acquittal of civil officials. (g) Last public address of Joseph.

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